

Gains noted

High court maintains church-state separation

By Stan Haste

WASHINGTON (BP)—During a year when prickly church-state issues figured less prominently than in other years, the U.S. Supreme Court nevertheless handed advocates of church-state separation several gains in its recently-concluded term.

In three of the four church-state cases decided by the high court in written opinions, separation of church and state came out the winner. The one setback involved restrictions on a sect, the International Society for Krishna Consciousness.

In that decision, the court ruled that state fair officials may restrict religious sects and groups to booths as they distribute and sell literature and solicit funds. The ruling, which upheld Minnesota fair officials, did not forbid individuals from communicating their views, religious or other, in face-to-face encounters.

The most publicized church-state ruling came in November, when the court struck down 5-4 a Kentucky law requiring the posting of the Ten Commandments in public school classrooms. The brief, unsigned opinion held that the 1978 statute failed the First Amendment test that such a law have a secular rather than religious purpose.

Two other cases, both dealing with unemployment compensation, received full arguments and decisions.

Eddie C. Thomas, a Jehovah's Witness, left his job rather than produce turrets for military tanks, work he said violated the sect's precepts. He convinced the court, 8-1, that he is entitled to unemployment compensation.

In the other case, the justices ruled unanimously that church-related schools with no legal existence apart from a church or association of churches are exempt from paying unemployment compensation taxes. The decision overturned a ruling by the Department of Labor.

The unemployment compensation cases were but two examples of a larger group of disputes over alleged government intervention into the internal affairs of churches and their agencies and institutions. More than a dozen other cases involving such disputes were handled by the court, making government regulation of religion by far the single biggest category of church-state cases faced during the term.

Justices left intact a lower court ruling that sent a Mississippi College and Equal Employment Opportunity Commission back to district court. EEOC is seeking information on potential discrimination practices.

Navajo Indians also lost at the court when the justices let stand lower court rulings allowing the National Park Service to maintain control of a site in Utah the tribe considers sacred.

The court also sided with the government when it agreed with the Internal Revenue Service that individuals who try to avoid paying income taxes under the guise of establishing their own "churches" can be stripped of previously-granted tax exemptions.

Similarly, the court agreed with authorities in Oregon that municipalities may impose zoning ordinances forbidding churches in private residences from also running parochial schools in the same locations.

State governments, the court agreed, may proceed in their efforts to regulate other types of religious institutions as well. The court upheld a Kansas ruling that a church-operated home for unwed mothers must be licensed by the state, while in North Carolina, the state may also require church-run day care centers to be licensed.

In other cases where the basic issue revolved around government regulation, the court let stand a lower ruling that a Catholic high school in New York is exempt from National Labor Relations Board jurisdiction; agreed with the Mississippi Supreme Court that the state may require the vaccination of school children whose parents object on religious grounds; rejected efforts by an unincorporated New Jersey church to avoid producing church documents for a grand jury; and denied a request by a Coptic congregation in Florida to lift an injunction barring the use of marijuana as an aid to worship.

Further, the high court reiterated its long-standing legal doctrine that hierarchical-type churches control the properties of local congregations, even when the latter secede from their denominations.

Besides the Hare Krishna decision, the court took action in a pair of other cases involving controversial sects. The justices left standing a Minnesota ruling that parents who detained their 21-year-old daughter in an effort to "deprogram" her were not guilty of false imprisonment.

And, in the latest round of its continuing legal war with the federal government, the Church of Scientology failed to convince the justices to review its charges against four federal employees accused of violating the group's constitutional rights.

Public funding for church-related causes surfaced in a pair of disputes. The court let stand lower rulings that the Catholic Archdiocese of Philadelphia be required to pay for a platform used during a mass presided over by Pope John Paul II during his October, 1980 visit to the U.S. The

(continued on page 4)

To Panama, Kenya, Brazil

Mississippians commissioned as foreign missions Journeymen

Four Mississippians were among 82 young adults commissioned July 9 as missionary journeymen by the Foreign Mission Board. The service was the first time a journeyman commissioning had been held during Foreign Mission Conference at Ridgcrest Baptist Conference Center.

Of those commissioned, 28 will work for two years in Africa, 25 in Asia, 22 in Middle and South America, and seven in Europe and the Middle East. Mississippians commissioned were Tony and Karen Gray, John Thomas Meadors, and Hal Arnold.

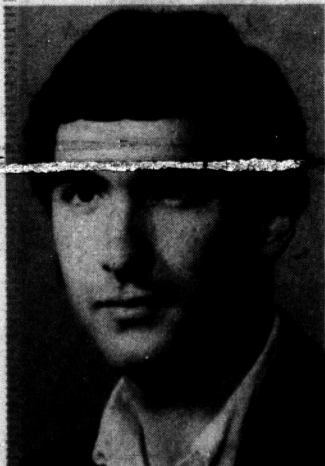
Hal Arnold will be employed as a youth worker at First Baptist Church,

Balboa, Panama. He most recently was employed as a music teacher in the Hamilton County school system in Jennings and White Springs, Fla. The son of Jess E. Arnold of Bell, Fla., and Vanessa Dean Arnold of University, Miss., he considers Lake City, Fla., where he was born, to be his hometown.

Arnold received the B.A. degree from University of Mississippi in 1980. He performed with the "Gift of Song" musical ensemble and stage band of the university and was a summer BSU missionary in Dacca, Bangladesh. He is a member of the Berea Baptist Church, Lake City, Fla.

Tony Gray will be employed as youth and music director at International Baptist Church, Rio de Janeiro, Brazil, and his wife Karen will be youth director at the same church. The son of Mr. and Mrs. William W. Gray, Leakesville, Miss., he was born in Mobile and also lived in Moss Point. She is the daughter of Mr. and Mrs. Charles A. Burns of Mobile. She was born in Waynesboro, Miss., and also lived in Hawthorn, Ala. Tony and Karen are members of Fourth Avenue Baptist Church, Louisville, Ky. He was employed as a senior painter at Southern Seminary, Louisville. He earned a B.M. degree from William Carey College and M.C.M. from Southern Seminary. Karen was employed in Louisville as a teacher of hyperkinetic/dyslexic children in DePaul School. She is a graduate of William Carey College.

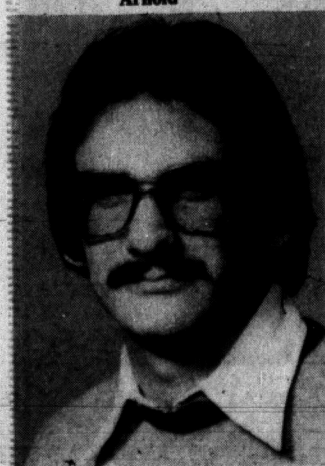
John Meadors will be working in a rural area of Kenya as a secondary English teacher. Most recently, he was employed as a clothing salesman in The Brothers II in Winston-Salem, N.C. He now lives in Jackson, Miss., where he is a member of the Parkway Baptist Church. He is the son of Mr. and Mrs. Marvin P. Meadors of Jackson. Born in New Orleans, he also lived in Memphis, Louisville, Ky., and Cleveland, Miss. He received a B.A. degree this year from Wake Forest University, Winston-Salem, N.C.



Arnold



Meadors



Gray



Gray

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Mrs. O'Hair intervenes

Suit challenges state law on Supreme Being belief

By Tim Nicholas

A suit has been filed in U.S. District Court (Southern District of Mississippi) last week seeking to overturn a section of the Mississippi Constitution.

That section consists of one statement: "No person who denies the existence of a Supreme Being shall hold any office in this state." (Article 14, Section 265)

The suit was filed by Paul G. Timmerstein, an 82-year old retired engineer.

On the face of it, the case should be a simple determination of the law's constitutionality.

For instance, James Dunn, executive director of the Baptist Joint Committee on Public Affairs, noted in an interview that the Baptist Joint Committee has "historically supported all of the provisions of the U.S. Constitution that serve as safeguards for religious freedom—that includes every constitutional provision, court case, and interpretation that forbids a religious test for public office."

Dunn added that "It should be clear

that any state law which establishes a religious test is unconstitutional on its face."

But muddying the waters of the case is Madalyn Murray O'Hair, central figure in a number of atheist-rights cases. She held a press conference in Jackson prior to Timmerstein's filing of the suit and accompanied him to file it.

She had been in Arkansas just before visiting Mississippi to help another person file suit against a similar provision in that state's constitution. Her organization, the Society of Separationists, tried to find a lawyer for the Mississippi case, but none was to be had by filing time.

In the press conference in Jackson, she said that lawyers were afraid to take the case for fear of reprisal by the religious community. "I can only come out from this thinking," she said, "that the Christian community here is the most intolerant and the most violent across the country."

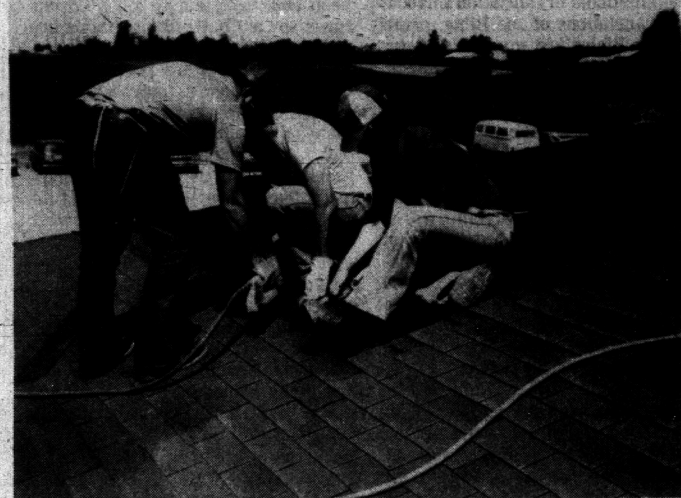
The suit names President Ronald

Reagan and his cabinet members, asking that federal funds be withheld from Mississippi until the law is overturned. Incidentally, federal law prohibits the president from being sued in civil court.

James Dunn, though noting that the law in question appears unconstitu-

tional, said he wanted to make it clear that "We must always be careful, however, about any alliance with the irresponsible and bizarre Madalyn Murray O'Hair."

The case is Civil action No. J81-0336(N). Judge Walter Nix will handle the case.



Men from Lincoln Association place shingles on roof of Haven Heights Church education building, Wauseon, Ohio.

Lincoln men build in Wauseon for Haven Heights Church

In June, 15 men from four churches in Lincoln Association went to Wauseon, Ohio, to assist Haven Heights Baptist Church build an educational building.

With just four days work, they, along with four men from South Carolina and some of the men and women of Haven Heights, were able to erect the building complete with roofing, exterior sheeting and painting, as well as much of the electrical work.

The pastor, Harold Whitlock and his

wife, Zelma, began the work in Wauseon eight years ago.

Within five years the church had erected a combination educational/sanctuary building with the help of men from Ohio and several other states.

The new educational facility is 46 feet by 80 feet and will give the church ample space for a number of years. The churches from Lincoln Association participating in the mission project were: Macedonia, Calvary, Mt. Zion, and Pleasant Grove.

Mississippi Youth Night is August 14

August 14 is the date for the annual Mississippi Baptist Youth Night.

It takes place in two sessions at the Mississippi Coliseum in Jackson (at the fairgrounds).

The two sessions 5-7 p.m. and 8-10 p.m. are to allow seating of the more than 10,000 who have attended past sessions. It is suggested that churches north of Highway 80 attend the first session and those south of Highway 80 attend the second.

Phil McCarty, Clebe McClary, and Tim Sheppard are the platform guests. McCarty on the religion faculty at Mississippi College, McClary is an inspiration speaker from South Carolina. And Sheppard is a recording artist.

WMU offers eight camps

Woman's Missionary Union Camp has been scheduled for convenience of attendance on seven days, with a choice of day or night sessions.

Each of the eight sessions of WMU Camp is complete and is repeated at another time or day so that any WMU officer or leader may attend.

Camp Garaywa at Clinton hosts the first four sessions, one at night, the others during the day. They will be Aug. 17, 7-9 p.m.; and on Aug. 18, 19, and 20, each at 10 a.m.-2 p.m.

Temple Baptist Church, Hattiesburg, will host sessions Aug. 24, 7-9 p.m.; and Aug. 26, 10 a.m.-2 p.m.

And Emmanuel Baptist Church, Grenada, will host two sessions on Aug. 27, 10 a.m.-2 p.m., and 7-9 p.m.

Conference leaders for the eight identical programs will offer training for all the age groups in WMU: Baptist Women, Baptist Young Women, Acteens, Girls in Action, and Mission Friends.

Each session will include information on the 1981-82 emphasis and the National Enlargement Plan.

Lunch will be served at Camp Garaywa for \$3 per person and there will be an insurance fee of 25¢. Participants at Grenada and Hattiesburg day camps will bring a sack lunch. Drinks will be provided. No pre-registration is required.

Leaders for special sessions for Bap-

Five million Chinese Christians reported

By Erich Bridges

HONG KONG (BP) — As many as five million Christians are worshipping in more than 50,000 "house churches" throughout China, according to a Hong Kong-based organization, the Chinese Church Research Center.

The house church movement apparently accelerated during the religious persecution of the 1966-76 cultural revolution, when public churches in China were closed and thousands of Christians harassed, imprisoned or killed, the center reports, adding that pastors and priests were jailed or placed under close watch, but many believers gathered secretly in homes to continue worship with lay leaders.

Those were years of a closed situation and in many of the years an extremely repressive situation, but the church survived and grew," says Winston Crawley, Southern Baptist Foreign Mission Board vice president for planning and a former missionary in China. "In 1949, there were probably no more than a million Christians in all the Protestant groups. Five million now would be five-tenths of one percent of the population. The Lord has been at work in China."

Some suppressed

Now, under liberalized government policies, house churches in certain areas are allowed to meet openly, while others are still suppressed. Insiders say the freedom (or lack of it) extended to a congregation depends on the attitude of local government and Communist Party officials.

The number and size of government-recognized "open" churches also is growing. More than 120 churches have opened in major cities under the auspices of the officially sanctioned Three Self Patriotic Movement (Protestant) and its counterpart, the Catholic Patriotic Association.

Overflow crowds continue to fill the public churches, and Time correspondent Richard Bernstein reports that "a third to a half of the reborn church congregations comprise younger people."

Through the Chinese Christian

Council, formed last October, Three Self leaders have distributed 135,000 Bibles and scripture portions printed by the government. They promise another Bible distribution within a year, as well as desperately needed hymnals and printed educational materials for pastors and lay leaders.

In March, the Nanjing (Nanking) Theological Seminary resumed operation for the first time since 1966, with 47 students and 450 applicants. Several thousand Nanjing University students attended public lectures given by seminary professors during the spring.

Xiao Xianfa, chief of the government religious affairs bureau, recently restated the official atheist stance of the state, but asserted that religious freedom in China would be "a long-term and fundamental policy."

Enlist believers

Some observers believe that by reopening churches, the government hopes to enlist believers in China's struggle to catch up with the West economically and technologically. They also claim the liberalized policy involves public relations: recognizing Christianity, Buddhism and Islam creates good feeling in the United States, Japan and Arab nations — vital allies and trading partners for China.

Others, including some Christians inside China, have alleged that the government is simply experimenting with a new method for controlling religion, using Three Self leaders. Many who suffer during the cultural revolution remain reluctant to "go public," especially since attending an "open" church means revealing one's identity to the religious affairs bureau.

Crawley and George Hays, Foreign Mission Board director for east Asia, recently attended two major China consultations where conferees urged prayer, a continued wait-and-see attitude, and openness toward Three Self leaders.

The safety and continued freedom of Chinese Christians may depend on western sensitivity to the situation, it was stressed.

(Continued on page 3)

Spare Bibles on shelves are needed in campaign

By Anne McWilliams

At least 100,000 used Bibles could find ready placement in India and Africa through the World Home Bible League, said William P. Davis, Mississippi representatives for the League.

Davis said that churches, associations, or individuals who wish to give used Bibles should ship them to World Home Bible League, 16801 Van Dam Road, South Holland, Ill. 60473.

Since the initiation of a Used Bible Campaign two years ago, the World Home Bible League has distributed 350,000 used Bibles and New Testaments to English-speaking people in other countries. Most of these Scriptures were donated to the organization by churches and individuals in the United States and Canada, Davis said.

The goal of the World Home Bible League is to place a Bible in every Bibleless home in the world. The interdenominational organization finances new translations of the Bible, prints low cost Bibles and materials, distributes Scriptures on every continent, and provides study aids and correspondence courses.

For those who are interested in learning more about the work of the League, a Faith Promise banquet will be held in Jackson Sept. 3 at the Holiday Inn West at 6:30 p.m. A film will be shown concerning the distribution of Bibles in China, India, and other countries. The meal will be served at no cost to the guests. Those who wish to attend may contact Wm. P. Davis at 441 Cambridge Lane, Jackson (phone 372-5372) for courtesy tickets.

Though the World Home Bible League has placed at least 130 million new Scriptures so far, the need for more Bibles continues, Davis said, and the Used Bible campaign helps to alleviate that need. He added, "Plenty of people are anxious to get any kind of Bible, new or used." League personnel will repair old Bibles which need repair, before being given away.

English translations of the Bible are especially useful in India and some countries of Africa. English is the language used most in trade and education in India (a ten-year Scripture saturation program is underway in that country) and English is the official

language in eight African countries. League representatives in Nigeria said they gave away 8,500 Scriptures in March alone, most of them used Bibles. Officials reported, "People in Uganda, Cameroon, Kenya, Zimbabwe, Malawi, and Zambia also joyously received used Scriptures."

Used Bibles also continue to go to Jamaica and Guyana. The latter, an English-speaking country of South America, reportedly has no new Bibles available. A World Home Bible League news release stated that "church leaders say that socialist-leaning government does not permit the printing of Bibles and provides no foreign exchange for their importation."

In China, Bible distribution is still a difficult task, according to one of the League's publications. The leaflet says, "Through its representatives and Christian couriers, the WHBL has been able to distribute 250,000 Scriptures so far, but millions more are needed. The majority of New Testaments and Scripture portions have been given to pastors and other church leaders. It is believed that there are as many as 20 million Christians in China today, most under the age of 30. A great problem to them is lack of Scriptures. Many have no Scriptures at all except those they have heard by word of mouth and committed to memory."

In the 1950's, the World Home Bible League distributed 100,000 Bibles to homes in Mississippi. "When William Chapman, the founder of the League, told me of his desire to give out the Bibles in this state, I told him that not that many homes here were without Bibles!" said W. P. Davis. But he was proved wrong. He and leaders in the Department of Work with National Baptists, state WMU leaders, directors of missions, and others placed Bibles in hundreds of homes.

Davis retired in 1971 as director of the Department of Work with National Baptists, Mississippi Baptist Convention Board. Besides his work with the Bible League, he is executive director of the Mississippi Religious Leadership Conference; children's pastor of Woodville Heights Baptist Church, Jackson; teaches a Bible Survey class at First, Jackson, where he is a

member; teaches two Greek classes at Mississippi Baptist Seminary; and does supply preaching.

He said, "One of the greatest Christian experiences in my life has been putting Bibles in homes where the families did not own one." One incident remains especially vivid to him. He placed a Bible in the home of a black family. One of the children as a result visited Sophia Sutton Assembly, and afterward the child and all his family made professions of faith and were baptized.

The World Home Bible League began in 1938 by a Christian man, William A. Chapman, who had been healed from an illness and had thus determined to devote his life in special service to God, now operates in 50 countries. (Cecil Staton is its Southern Baptist representative.) When Chapman began the work, he started calling on homes and asked if they had a Bible. If no Bible was found, he offered one free of charge on the promise to read it. One of the first persons he gave a Bible was a service station operator in Biloxi, Miss.

By Martha Skelton
CARNAXIDE, Portugal (BP)—To his doctors, he is a medical phenomenon. "We don't know why you are alive," one told him.

To his wife and children, he is father and husband—but not the one they knew before.

"I feel the Lord called me to preach. I don't want a golden spiritual merit badge."

To himself, missionary Ernie Harvey, convallescing after an attack of herpes simplex encephalitis (inflammation of the brain) more than three years ago, he remains the preacher. Whenever his mind functioned at all during his ordeal, preaching and the mission field were always on it, Harvey says.

The Harveys are back in Portugal after two years in the United States due to his illness. Jan (Mrs. Harvey) is treasurer of the Baptist mission in Portugal; Harvey preaches in churches all over Portugal to the extent his health allows.

Adjustments to a new way of living began one mid-October morning in 1977 when 46-year-old Harvey awoke early, went into convulsions, then lapsed into a coma. He returned to the United States in grave condition.

Hospitalization in New York and convalescence in Florida followed. Disorientation, blinding headaches, continuous nausea and agitation ravaged Harvey's body.

"Somebody would ask me, 'who is president?' and I would answer, 'my mother-in-law,'" he relates.

After hospitalization for weeks in critical condition, Harvey was released to his Gainesville, Fla., home. The areas of his brain affected by the encephalitis were identifiable by the losses he experienced—memory blocks, trouble in reasoning, verbal confusion. Some activities, such as dressing himself, had to be relearned.

"I would say 'caboose' when I meant 'cubicle,'" says Harvey. "I would think one thing, and another word would come out." At times, disorientation added to the problem. "I re-

HMB honors language missionary

GLORIETA, N. M. (BP)—An Arabic Baptist missionary was recognized as the Southern Baptist Home Mission Board's Language Missionary of the Year during Home Missions Week at Glorieta Baptist Conference Center.

Kahalil (Charlie) Hanna, of Santa Ana, Calif., who has helped start 17 Arabic-speaking Baptist churches in California during the past two years, is a catalytic missionary to Arabic-speaking people in California.

He worked in starting new churches for Egyptians, Jordanians, Armenians, Iranians, Iraqis, Lebanese, Caldeans, Assyrians and Syrians.

Hanna said an average of 350 persons attend the 17 churches in California regularly. Most of them are from a Muslim background.

Vatican City (EP)—The Vatican, running deep in the red with a \$25 million annual deficit, is urging local churches around the world to share the cost of running the Roman Catholic Church's central administration. After a two day meeting of a special commission of cardinals, the Vatican on July 15 announced the budget deficit for 1981, some \$4.8 million greater than the \$20.2 million annual deficit in 1979.



Church WMU organizers

FOUR WOMEN, pictured, helped organize the WMU of First Church, McLaurin, 48 years ago. They are, left to right: Mrs. Vivian Pyburn, Mrs. Alberta Dunkley, Mrs. Lola Howard, and Mrs. Ruby Mapp. The four, along with others, dressed in old-time costumes for Old-Fashioned Day July 12 at First Church, McLaurin. Services were conducted as in "days of yore," reports Jondie S. Howell, WMU director. A potluck dinner was served; an afternoon time of singing was provided. Jerry Wise, pastor, paid tribute to the men and women who were instrumental in making America "the land of the free and the home of the brave."

From deathbed to pulpit

member saying things like, 'take those tomato plants off my feet,' " he adds.

Intense, hammering headaches have plagued Harvey ever since. While in Gainesville, he began reacting to the headaches and accompanying restlessness by taking long walks. He always carried their home phone number and a quarter with him—just in case he got lost. For weeks, Mrs. Harvey slept on a pallet in front of the door so Harvey would have to step over her if he went out.

He also experienced periods of hyperactivity—walking in circles, tearing up tissues; he just couldn't keep still.

Meanwhile, Mrs. Harvey took university courses in accounting and business. The Portuguese Baptist mission needed a treasurer. Her ability to fill this position plus Harvey's improving health enabled them to return to the mission field.

When Harvey started talking about preaching again and returning to the field, reactions ranged from "Forget it!" from one doctor to "Try it; see if you can preach again," from another.

"After a while, I would go to church

and think, 'Doggone, I want to preach,'" Harvey recalls. He talked it over with Jerry Hayner, pastor of First Baptist Church, Gainesville, who scheduled Harvey to speak at a prayer breakfast. The memory of clearing that hurdle and of the response it evoked from the congregation still brings tears to Mrs. Harvey's eyes as she tries to describe it.

The Harveys returned to Portugal in October 1979. Harvey preached his first sermon in Portamao, at the church they had started before he became ill.

Harvey is quick to credit God's provision—family, friends, and support by the Foreign Mission Board—for making possible his return. "I haven't been mad at God or questioning," he says about the illness.

Jan, daughter Ruthie and son Chuck all stood beside him. Chuck, in college when his dad became sick, took a semester off to be with his parents during the early days of recuperation.

Today the Harveys minister within their separate areas with the coordination needed to accommodate Ernie's continuing physical needs. One

Seminary student killed in churchyard accident

LOUISVILLE, Ky. (BP)—Carl C. Williams, a 25-year-old first-year student at Southern Baptist Theological Seminary, was killed July 12 in an accident in a churchyard near Shepherdsville, Ky.

Williams was electrocuted when an aluminum extension ladder he and three other men were moving fell against a 7,200-volt power line. Kenneth Brown, 46, a member of the church, also was killed, and the other two men were seriously injured.

The men were painting the steeple of Beech Grove Baptist Church in preparation for a revival. Williams had been pastor of the small, rural congregation about a year and a half.

Williams, who had been married less than a year, was the son of Robert O. Williams, pastor of Louisville's Clifton Baptist Church for 18 years. His uncle, Joe P. Williams, is pastor of Tabernacle Baptist Church, also in Louisville.

His death is the third among the seminary community in three months. Another student, Clyde Bond, 23, of Sheridan, Wyo., was electrocuted three months ago when the lawnmower he was riding severed a power line.

A third, Mark Boland of Colorado Springs, Colo., apparently died in his sleep in his seminary dorm room. A coroner's report on the cause of death is pending.

Larry Garner will edit Equipping Center materials

NASHVILLE—C. Larry Garner, editor of youth curriculum materials in the Sunday School church training department, has been named

Chaplaincy leader Cummins succumbs

ATLANTA (BP)—George W. Cummins, 74, former director of chaplaincy for the Southern Baptist Home Mission Board, died July 12 of natural causes.

At the time of his death, Cummins was interim pastor of First Baptist Church of Powder Springs, Ga. Church members found his body in a nearby motel room when he failed to attend Sunday morning worship services.

Cummins joined the staff of the board in 1955, when he was named associate director of the HMB Chaplains Commission. He was elected director of the division of chaplaincy in 1961 and served there until his retirement in 1971.

Elizabeth Cummins, 70, of the First Baptist Church here, which claims to be the oldest active Baptist church of any kind in Illinois, noted its 175th anniversary with a two-day celebration on July 18-19.

editor of Equipping Center materials effective July 15.

As editor of Equipping Center materials, Garner will be responsible for coordinating the design and editorial work for the modules. He will work with other board programs and agencies to develop modules related to their program needs.

In addition, Garner will work with Baptist Book Stores and church media libraries to make modules more accessible to churches and individuals.

Prior to coming to the Board, Garner was a church training consultant for the Mississippi Baptist Convention Board, Jackson, Miss., and minister of education of Fairview Baptist Church, Columbus, Miss.

Equipping Center modules were first introduced by the church training department in July 1979. Since that time, 26 modules have been released.

According to John Hendrix, supervisor of the adult section, church training department, the most popular module has been The Christian Confronting the Cults. In addition, he said the two newest modules, How Spiritual Awakenings Happen and Discovering your Spiritual Gifts, have been widely

Two new Equipping Centers are scheduled for release in October. They are A Christian's Guide to Financial Planning and The Priesthood of Believers.

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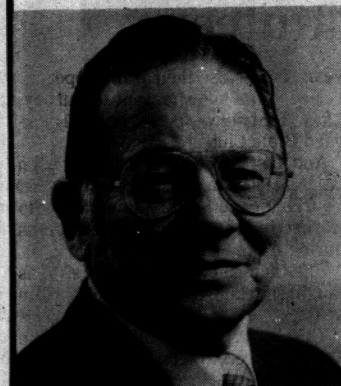
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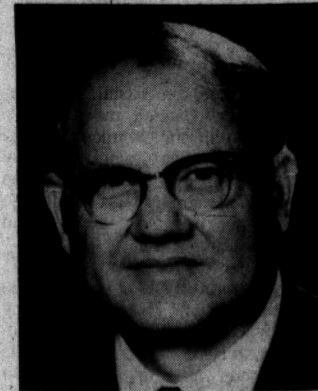
August 21, 1981

"Lay persons Involved in Missions"

EVENING SERVICE

A. E. Wood Coliseum
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Message r
Lambert Mims

Reservation for the Baptist Men's Rally

Church _____ Association _____
Person Sending in reservation _____
Mailing Address _____ City _____ State _____ Zip _____
Number of tickets requested _____ Amount Enclosed _____

FBC, Vicksburg says: don't read this story

By Tim Nicholas
"We don't really want this story told," confided Randy Oswalt, a member of First Baptist Church, Vicksburg.

The story, according to him and about 90 other members of that church, is that the Family Life Week conference each summer at Gulfshore Baptist Assembly makes the best vacation.

Gerald Hasselman, Sunday School director at the church, said he feared what might happen "if other Mississippi Baptists find out what's down here."

These 90-plus members of FBC, Vicksburg, are the latest cadre of an ever growing group from the church to attend the annual Family Life Week program sponsored by the Mississippi Christian Action Commission. This year they were about half of all attending the session.

The tradition began four years ago when the Oswalt and Hasselman families attended a family enrichment week at Glorieta Baptist Conference Center in New Mexico.

The next year, the only family life emphasis available was at Gulfshore. The Oswalts and Hasselmans attended along with about 90 others from across Mississippi.

Two years ago 40 from the Vicksburg church attended; last year, 50. And this year capped the record with 90 from the church plus two other former member families now living in other cities.

"We think Family Week at Gulfshore is a great family experience," said Hasselman.

"It's become a tradition with our kids—and has great ideas for family growth," said Oswalt, who added that the sessions were not designed for troubled families, instead for "families who want to stay out of trouble."

Member Rosalye Baldwin said the church hasn't had one family who hasn't returned. Another member, Sarah Parks, said that she had heard several mothers who might ordinarily be as overprotective as she is say they hadn't seen their children all day. That only means they trust the leadership to take care of the children.

Ron Cassaday, church minister of education, said the great number of members attending is a grass roots lay movement that genuinely reflects the church itself which places great emphasis on the family. "Just come on Wednesday night to judge us on our family emphasis," said Hasselman, "you'll join it."

Cassaday said the conference is "good for us." He said it causes people to pause and "to really reflect where we are in our interpersonal relationships."



Rob Moore and Rob, Jr., along with Marty Tobin, all from First Baptist Church, Vicksburg, try their luck fishing off the jetty beyond the pier at Gulfshore Baptist Assembly during Family Life Week.



Here are ninety members of First Baptist Church, Vicksburg who attended Family Life Week at Gulfshore. Pictured front row, left, is Clark Hensley, director of the Christian Action Commission which sponsors the event.

Mainline religious leaders nix White House contact

By Stan Hastey
WASHINGTON (BP) — Representatives of mainline religious groups are optimistic the Reagan White House will listen to their concerns as well as to those of the religious right.

The optimism was expressed after representatives of four Protestant and one Jewish organization met with presidential assistant Elizabeth Hanford Dole.

However, at the same time, the four Protestants asked that the administration appoint someone other than Morton C. Blackwell as their contact person.

Charles V. Bergstrom, a Lutheran executive who arranged the meeting with Dole, said the group suggested Blackwell, assigned earlier to deal with Protestant groups, is too closely identified with new right and religious right causes.

"We need another contact" in the administration, Bergstrom declared. Others present for the meeting with Dole and one of her chief assistants, Diana Lozano, were Mary Jane Patterson, director of the Washington office of the United Presbyterian Church; Paul Kittlaus of the United Church of Christ; David Saperstein, representing the Union of American Hebrew Congregations; and John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs.

Bergstrom, who heads the office of governmental affairs for the Lutheran Council in the USA, said he was "very impressed" with Dole, an active United Methodist. He said the group of religious representatives had spoken, "openly" about public policy differences between the mainline denominations and those of the religious right.

The meeting's main purpose, he said, was to acquaint members of the president's staff with the cooperative efforts of faith groups through their Washington offices. Christian denominations and other religious bodies maintain two basic cooperative organizations in the nation's capital, he explained.

One of these, the Washington Inter-religious Staff Council, meets twice a month to map out common strategy for influencing current legislation. By common agreement, some issues which divide the religious community, such as abortion and public aid to parochial schools, are off limits.

The other organization, IMPACT, has as its main objective the mobilization of individuals across the country to lobby Congress at any given moment on an issue of common concern.

The group meeting with Dole also informed her that once each quarter, heads of 10 to 12 of the nation's largest faith groups meet in Washington for breakfast, usually with members of Congress. Bergstrom said the group suggested to Dole that President Reagan be scheduled to meet with those leaders in the near future. Dole's response was "very positive," Bergstrom said.

Besides Blackwell, two other administration officials have been assigned to deal with religious bodies,

Dole informed the group. Jack Burgess, also assigned to work with the business, labor and agriculture sectors, will be liaison to the Catholic community. Targeted as liaison to Jewish groups is Jacob Stein, whose other assignments include dealing with the National Security Council and the U.S. Commission to the United Nations.

Blackwell, who according to a previous White House announcement, had

been given responsibility for relations with all religious groups, openly identifies himself with new right groups, including the recently named Council for National Policy, a coordinating group of some 50 conservative leaders. The new group is headed by Richard A. Viguerie, the new right's direct mail specialist, Paul Weyrich, who heads the Committee for the Survival of a Free Congress, and Howard Phillips, leader of the Conservative Caucus.

Independence woman is missions volunteer

Mrs. Mary K. Jamison is in her third summer with the Christian Service Corps.

A member of Mt. Zion Baptist Church, Independence, Mrs. Jamison began mission work with her husband several years ago with what became Bett Baptist Church. She decided if the occasion ever arose, she would like to do more mission work.

After the death of her husband five years ago, she read in *Christian Single* magazine about the Mission Service Corps, Christian Service Corps and Bold Mission Thrust.

Mission Service Corps is for home and foreign volunteers for one year or longer. Christian Service Corps is for stateside volunteers for less than a

year. They raise their own support.

Two years ago she went to Burney, Calif., for two weeks' service in Backyard Bible Clubs.

And last summer she taught sign language for ten weeks at First Baptist Church, Council Bluffs, Iowa. She also worked in youth and children's camps during Bible School for the deaf.

Back home in Independence, she has taught sign language at church for two years.

This summer, she attended Home Mission Week at Glorieta and now is spending five weeks working at a county fair in Owana, Iowa and in surveys and children's and youth camps.

Austin Moore is her home church pastor.

Language Missions Day set for Mississippi Baptist churches

Sunday, August 9, is Language Missions Day for Southern Baptists. And Mississippi has its share of language/cultural people. More than 60,000 people identify with a language or culture group including Korean, Spanish, Chinese, Indian, and deaf.

Statistics from the 1970 census show more than 19,000 deaf, represented in every Mississippi county. Eight thousand Indians live in East Central Mississippi and in Jackson County. Most of the 1,500 Chinese live in the

Delta or in metro-Jackson. Six thousand Hispanics live in the Delta, metro-Jackson, or Gulf Coast. Vietnamese number about 2,500, most of whom live in Biloxi or Ocean Springs. Harrison County has nearly 1,000 identifiable Filipinos and the Gulf Coast has about 200 Koreans.

For information on developing or assisting work with these language groups, contact Richard Alford, Mississippi Baptist Convention Board, Cooperative Missions Department, Box 530, Jackson, Miss., 39205.

Five million Chinese Christians reported

(Continued from page 1)

Within those limits, opportunities for western witness in China continue to grow. The government welcomes tourists (tens of thousands of Americans visited China in 1980) and eagerly seeks western teachers, students, technicians, medical workers and business people, especially those who speak English. Small numbers of Bibles can be mailed into China or carried in luggage. Further, the response to outside evangelical broadcasting is skyrocketing.

But the key to winning the Chinese to

Christ lies in the hands of Chinese Christians, says Hays. "There's a strong feeling among the Chinese Christian leaders that they want to do whatever is done themselves. They don't want outside interference or leadership. A lot of the grass-roots Christians share this concept of doing it the Chinese way. I think they're right."

(Adapted from the August issue of *The Commission*, publication of the Foreign Mission Board.)



Morning Watch on the pier had most attendees' attention. James Travis of the University Medical Center's chaplaincy office, led the morning devotionals during Family Life Week at Gulfshore.



"We're not from Vicksburg," warned Chris Johnson and Jeff Jordan as their picture was taken while they flung a frisbee. About half the participants at Family Life Week at Gulfshore were from First Baptist Church, Vicksburg. Chris is from First Baptist Church, Raleigh. Jeff is from Calvary Baptist Church, Columbia.

Preacher-cop nabs attacker

CRESCENTA VALLEY, Calif. (EP)—A California Baptist minister, unable to sleep, was out "walking and praying" early one morning when he thwarted a rape attempt and apprehended the suspect.

Gary Smith, pastor of First Southern Baptist Church in Crescenta Valley, and a reserve officer with the Glendale Police Department, saw a man dragging a screaming woman into some bushes in a vacant lot at 4:30 a.m.

"I thought at first these kids were just messing around," he said. "You usually don't see crimes going down in front of you." When the attacker saw Smith running toward him, he fled.

Smith gave chase, leaped on the man and wrestled him to the ground. The man, unarmed, refused to cooperate so Smith dragged him to a telephone booth and stood on him while calling the police.

"Whether you are a police officer, a minister or a private person, you have to respond in these situations," Smith said. "Most police officers would want it to happen this way. They'd give their eyetooth to prevent a rape, and not just write a report on it."

The test of the individual and his greatness is not the magnitude of the problems he faces, but how well he adjusts himself to the conditions in which he finds himself, and solves his problems. This matter of adjustment is a complex one, and you will never find any simple answer that will cover all the decisions you must make. Each day brings with it new challenges of your ability, and your desire to live in harmony with those about you.—J.C. Penney

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(Continued from page 1)

tist Women include: Mrs. Vincent (Dell) Scoper, Laurel, all WMU officers (except age-level directors); Mrs. Charles (Joan) Tyler, Collins, presidents, directors, secretaries; Marjean Patterson, WMU Department, Mission Study chairmen and group leaders; Ethel McKeithen, WMU Department, Mission Support chairmen and groups leaders; Mrs. Richie (Marty) Perkins, Moss Point, Mission Action chairmen and group leaders (combined with Baptist Young Women).

For Baptist Young Women: Marilyn Hopkins, WMU Department, presidents, directors, secretaries; Mrs. Alan (Marilyn) Griffin, Laurel, Mission Study/Support chairmen.

For Acteens: Mrs. E. M. (Carolyn) McKee, Woodville, inexperienced directors and leaders; Diane Smith, WMU Department, experienced directors and leaders.

For Girls in Action: Mrs. Jewell (Aileen) Smith, Brookhaven, inexperienced leaders; Kathy West, Menndenhall, experienced leaders; Waudine Storey, WMU Department, directors.

For Mission Friends: Mrs. Joe (Betty) Barber, Clinton, all leaders (Garaywa); Mrs. Charles (Polly) Morrow, Jackson, all leaders (Grenada and Hattiesburg); Waudine Storey, directors.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Mississippi and the First Amendment...

Hello, Madalyn Murray O'Hair

Mississippi has stumbled into a problem regarding the establishment of a religion, and who should come into the state to help clear up the matter but Madalyn Murray O'Hair?

Several factors of interest have come out of the incident. For one thing, a local newspaper gave Mrs. O'Hair more credit than she deserves when it noted that she had won a U.S. Supreme Court decision which banned prayers in public schools. There was no such decision. She did win, but the decision

was the banning of the requirement of prayer in public schools and the use of state-structured prayers in public schools. Public school students can pray all they want to as long as it doesn't conflict with what is going on at school. The school cannot require them to pray nor can it tell them how to pray.

Then it developed that Mrs. O'Hair could not find an attorney in Mississippi to plead her case. To that we can only say, hooray for the attorneys in

Mississippi. She blamed that circumstance on a repressive religious community. It was more likely a case of right-thinking attorneys.

The case involved the fact that the Mississippi constitution, since 1817, has required public office holders to believe in a Supreme Being. Mrs. O'Hair claims this is in violation of the U.S. Constitution. From the point of view of an atheist, this would seem to be the case. For a nation which recog-

nizes its dependence on God in the allegiance to its flag, however, her case would seem to have some loopholes.

It is true that the First Amendment says that Congress can make no law regarding the establishment of a religion, and the 14th Amendment says the states cannot do so either. Does the Mississippi requirement constitute the establishment of a religion? This now is something for the courts to determine.

Mailing subsidy restored...

Rate goes up on phase-out

On Wednesday of last week few would have dared to dream that a House-Senate Conference committee in the U.S. Congress would agree on retaining 100 percent of the subsidy under which the nonprofit, second-class mailers are phasing out their financial dependence on the government.

On Thursday it was a fact. The one faint hope was for a return of 90 percent of the subsidy. Beyond that, there was no hope but that those mailers with the new budget year would move to the point of what has been termed as paying their own way.

Many people have been at work, however, including the Baptist Record. In the name of the Southern Baptist Press Association, of which I am president, I have written to senators, congressmen, committee members, and the President. As editor of the Baptist Record I have kept up a stream of correspondence and mailgrams with our own congressional de-

legation. It is evident that many others were following the same course, and the congressmen were receptive. Surely it is an understatement simply to say that we appreciate their interest, their concern, and their help. But this is true, and I don't know how better to say it.

This is one of those situations when indeed it is felt there is no hope, and then at the last second everything falls into place. When I phoned one of the other editors to share the news, the simple response was, "You're kidding."

The restoration of the subsidy is to last until it is phased out in 1987, but it must be funded from year to year. So this is a battle that will have to be fought on a yearly basis.

As those of us who are mailing under the nonprofit, second-class privilege have watched prices climb since the phase-out was initiated in 1970, we have wondered just where the point of paying our own way might be. The

Baptist Record will pay about \$200,000 in 1981. It could have gone to around \$400,000 in 1982, but we have been granted a reprieve.

Because of the restoration of the subsidy, the subscription rate for the Every Family Plan for 1982 will be \$3.96 per family per year instead of the \$5.64 as projected earlier. The new rate is 33 cents per family per month as compared with the present rate of 29 cents per family per month. The four cents per month increase makes the 48 cents per year raise. This compares favorably with other publications of like nature. The 1982 subscription price for the Mississippi Methodist Advocate will be \$4 per year.

In spite of the fact that there is a subsidy, our mailing costs went up by \$1,000 per week on July 6. We hope we can find ways of economizing so that savings can be passed on to subscribers. To do so will require accurate and complete mailing addresses, and we need the help of churches in obtaining

those. In the meantime, other costs also are going up, including that of newsprint. In order to economize there we are moving to mostly six-page papers. Our interest will continue to be a quality product of meaningfulness and significance at the most reasonable price possible. Six pages is still as big as any other Southern Baptist state paper.

To operate in a democratic fashion, Baptists must have information. We want to make it as accessible as possible. Year by year the Cooperative Program is called on to have a sizeable input into this ministry, and this will be true again next year.

So thanks to Congress, the Cooperative Program, 130,000 interested Baptists families, and a talented staff, the Baptist Record will continue its ministry to the best of its ability. We here at the Baptist Record feel very keenly the challenge and responsibility of our mission.—DTM



High Court maintains church-state separation

(Continued from page 1)

City of Philadelphia had sought to pick up the tab.

In a parochial school funding dispute, the justices declined to disturb a lower court ruling that public funds administered under the Elementary and Secondary Education Act may go for remedial education of parochial school students when the services are provided by public school teachers.

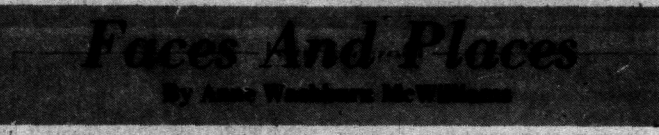
Another pair of cases dealt with free exercise of religion. Public schools may continue to observe religious holidays, the court held, thereby putting to rest a two-year-old controversy in Sioux Falls, S.D.

But the high court agreed with a lower court in its decision to strike down a North Carolina policy of printing a "motorist's prayer" on official maps.

For the 1981-82 session the justices have taken on five church-state controversies for the term beginning the first Monday in October. One is the challenge of students at the University of Missouri-Kansas City to a school policy banning religious worship on campus. That case shapes up as a classic constitutional clash requiring the high court to decide between the students' free exercise rights and the university's claim that to allow on-campus worship would unconstitutionally establish religion.

The court also will decide if officials of Americans United for Separation of Church and State have a constitutional right to sue the federal government for transferring public property in Pennsylvania to a church-related college.

In other cases to be heard, the court will decide whether religious groups receiving more than half their income from soliciting the public should be exempt from registering with and reporting to the state; whether Old Order Amish employers must pay Social Security taxes and withhold such taxes from the wages of their Amish employees; and whether a Jewish immigrant from Poland claiming he was the victim of religious and ethnic discrimination must be given back his job.



Love seeketh not its own...

"See, the Welcome Center is already closed. I told you we should have made reservations. All the campsites are probably full by now." Anxiety had reduced me, as usual, to irritated sarcasm.

"It's not my fault we got here so late in the afternoon!" my husband reminded me, a shade too truthfully.

We drove by two camping areas on the Alabama side of the Chattahoochee River. Their names didn't sound right. Then I remembered. The park where I wanted to stay was on the Georgia side of West Point Lake. But what was the name of it?

"Stop and let me dig out Luann's letter. She told me the name." He kept driving. Finally I managed to jerk the suitcase from under the bed in the swaying van and extract the letter from a box labeled "West Lake Park." We crossed the high dam on a frightening one-way road (with my eyes shut). Then we looked and looked for a park. The afternoon rain had passed and left the weather cool. Sunset time of July 6 was nearing.

"Why can't you ever stop and ask someone the way?" I demanded petulantly. My husband patiently held his tongue (love is not easily provoked). We stopped at a large map by the roadside; a little rabbit under the sign didn't move a peg, but just sat watching, his ears twitching.

The entrance to the park was a hundred yards ahead. The man at the gate said he had plenty of spaces left. In fact, there were so many we could choose between open ones by the water, and others in a wooded spot.

Mama was with us on this camping trip. Since W.D. has six weeks vacation a year and I have three, he said to me on this one, "We'll do whatever you want. You just name it." (...whatsoever ye would that others should do to you, do even so to them). So camping at West Point Lake and, later in the week, painting Mama's kitchen were on my list of things to do. A chill wind blew across the lake. Mama and I drew our sweaters closer. We said, "Let's take this open space by the water. Those in the woods look too cold."

Mama and I got out extra blankets for our bed in the van, and W.D. put up his tent. It had been packed in our storage room for two years or more (probably put away while damp) and it smelled like something dead. "You can't sleep in that," I said. "It's awful."

"Maybe the wind will air it out soon," he said. (Love suffereth long.)

I heated chicken broth and Mama made tomato sandwiches, while W.D. prepared the coffee. Luckily only two or three mosquitoes had found Site 16A, so we slept well—at least Mama and I did. Next morning the heat arrived before breakfast. The sun had us shedding layers of clothes rapidly.

"Aren't we going fishing?" I asked. "We have to buy Georgia licenses. Didn't you know?"

"Can't we just fish a little from the bank?"

"Nothing bites in water this shallow," he scoffed.

He went off to buy the expensive licenses and we sat reading in the sunshine. Now we wished for the nine trees. One little cypress cast a meager shade, we moved our chairs every few minutes to try to stay in it. When I went to look for a snack I found the food basket setting on a red anthill. From the hill a line of troops poured forth, marching straight into the cookie sack.

I swam at the beach area, and then we fished below the dam. Not even one fish tried our bait. "There's too much water coming through the dam," suggested one group of fishermen searching for an excuse. So we gave up, and went back to Mama's house.

Next day while I painted, W.D. started hanging a new door on a storage house. A wasp stung his arm. He went to the store to buy wasp killer. (Love endureth all things) and finished the job. He drove us and Uncle Zeddie to a fish pond (Mama said he's really taking care of senior citizens this week). He spent so much time baiting my hook and pulling catfish off all our lines that he had no time to fish himself. He said he didn't like to fish in a pond anyhow (love seeketh not its own). Fire ants stung his ankles. He rubbed soothing ointment on the blisters and went to cook fish for us under the pecan tree in the back yard while we finished cleaning the porch and varnishing the woodwork. (This is my commandment, That ye love one another, as I have loved you. That means, I think, for husbands and wives to love each other that much, just as it means for Christians to love fellow Christians.)

We leaned back in comfortable lawn chairs, and brushed away the gnats. With contentment, I said, "Thank you, love, for a happy vacation week."

Guest opinion...

Three levels of giving in the Scriptures

By Zilpha Huber

First there is the tithe, which means we must recognize we have given nothing until we have paid God the debt He requires, which is one tenth of our income.

"Bring ye all the tithes into the store house, thus saith the Lord." Mal. 3:10

Again we read, "Will a man rob God? Yet you have robbed me in tithe and offerings." Mal. 3:8

Thus we can only begin to give after paying our financial debt to God, which is the tenth.

The question is, "How do we teach the tithe?" Yes when He said, "Woe unto you Pharisees for you tithe mint and rue... and pass over judgment and the love of God; these ought you to have done and not to leave the other undone." Luke 11:42

If we carry out our obligation to God He will surely carry out His promise to us and open the doors of Heaven and pour out a blessing we will not be able to receive.

Second, giving does not end with the tithe; for we are not ready to give

until we pay what we owe, after which comes the free will offering of a part of the nine-tenths God gives to us for our own use.

Jesus said, "Freely you have received, freely give." Mat. 10:8. The Christian gives not to receive blessings but because we love the Lord and long for that time when every knee will bow and every tongue will confess Him as Lord of Lord and King of Kings.

Third is the greatest of all gifts which few ever experience, the sacrificial gift, or giving until it hurts, going without personal pleasure to help advance the Kingdom of Jesus.

gave us this example one day as He sat over against the treasury watching the crowd go by to place their offerings in the plate. He saw the many that were rich cast in much. Then there came a poor widow so poorly clad she was ashamed to be seen in the crowd. She cast in her two mites, all that she had. Jesus said this poor widow has cast in more than all they 'which have cast into the treasury. She had done what she could, which is all Jesus requires of any one.

Can you think of any words sweeter than to hear the Master say, "When you come to be judged, you have done what you could." Have you and I done

all that we can? Have we paid the tithe? Have we given the free will offering? Have we given the sacrificial gift?

The dear Lord gave himself for us. What have we given Him? Before we can understand the real meaning of giving we must first give self.

"I beseech you therefore brethren by the mercies of God that you present your bodies a living sacrifice, holy acceptable unto God which is your reasonable service." Rom. 12:1

Zilpha Ellis Huber, age 86, is the oldest member of Faith Baptist Church, Starkville.

Southern and European Baptists meet to share mutual concerns

RUSCHLIKON, Switzerland (BP)—In an unprecedented joint strategy session, Southern Baptist missionaries and Baptist representatives from 20 countries met to share concerns and make plans for continued cooperation in European Baptist work.

Thirty-five persons participating in the July 6-11 consultation for planning unanimously adopted a statement of 10 "mutual concerns," including desires that the Southern Baptist Foreign Mission Board continue assistance in church construction, literature production, church growth and mass media training.

They expressed the need for continued Southern Baptist missionary presence in Europe and for the theological training offered by the Baptist Theological Seminary of Ruschlikon, urging an increased emphasis upon practical theology and evangelism. The participants also expressed hope for an improved understanding of Muslims in Europe and a more effective ministry to them.

Resolutions adopted at the Foreign Mission Board-sponsored consultation included one encouraging goal-oriented planning within Baptist unions and another projecting a "Muslim awareness conference" in 1982.

J. D. Hughey, Foreign Mission Board director for Europe and the Middle East, said he believes the consultation was the first of its kind. Representatives from most of the Baptist unions and every group of Southern Baptist missionaries assigned to Europe were present.

National leaders and missionaries from Austria, Belgium, Cyprus, Czechoslovakia, Denmark, Finland, France, the Federal Republic of Germany, Hungary, Italy, the Netherlands, Norway, Poland, Portugal, Romania, Scotland, Spain, Sweden, Switzerland, Yugoslavia and the United States were at the consultation.

Currently, 149 Southern Baptist missionaries live in 11 European countries, but also work in many other lands.

At the consultation, European Baptist leaders repeatedly reaffirmed their commitment to missions and told about Baptist advance in their countries.

A French pastor, Andre Souchon, told of new congregations among Baptists in France. In addition, several independent churches, already in initial stages of development, have appealed for affiliation with the French Baptist Federation out of concern for their future, he said.

Gilbert H. Ritchie, immediate past president of the Baptist Union of Scotland, reported that the main, and sometimes only, evangelistic thrust in many parts of Scotland today comes from Baptists, "who have an opportunity such as never before" in their 200-year history.

Scottish Baptists, who count 160 churches compared to 148 five years ago, are experiencing "planned growth" of new congregations and are active in evangelism, Christian education, leadership training and center ministries.

Maximo Garcia, missions promoter for the Spanish Baptist Union, told of the relative instability of 100 years of Baptist work in his country but assured participants that Baptists in Spain "have hope now for the future and for the present."

Nashville (EP)—William J. Murray, III, son of America's outspoken atheist Madalyn Murray O'Hair, has signed a contract with Thomas Nelson Publishers for a book scheduled for publication in spring, 1982. Murray's book will outline his life story from his childhood indoctrination against capitalism, democracy, and religion to his conversion to Jesus Christ at the age of 33.

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Grandmother arrested passing literature

BLACKPOOL, England—A Baptist grandmother was freed by a Yugoslav court earlier this month after being arrested for distributing Christian literature.

Mrs. Violet Beecham, who was on her third visit to Yugoslavia from England with a tour group, was arrested last month in Porto Roz.

She said she was aware of certain restrictions on the distribution of literature in Eastern Europe "but my guide book for Yugoslavia said there was freedom of religious expression... and I knew from experience that churches worship freely and you could be quite open in asking your way to them."

"I had a quantity of small booklets called 'Daily Strength' with me and I took these to distribute at an old people's home I had been to before."

Mrs. Beecham said she went then to a bus stop, where police apprehended

her. The police produced the books she had been distributing and made it plain that was the reason for her arrest, she told "The Baptist Times."

Mrs. Beecham said her interpreter, "who spoke excellent English, was most sympathetic." Even the judge told her he had every sympathy, but "he said I had broken the law and must be fined."

"I had just enough money left at the end of my holiday to pay the fine in Yugoslav currency (equivalent to \$26 and buy food on the journey home," she said.

But Mrs. Beecham told "The Baptist Times" (England's Baptist Newspaper) it would be her last trip. "I have no intention of going back again. I shall soon be 56 and that it not the time of life to get caught up in this sort of thing."

Mrs. Beecham is a member of the Baptist Tabernacle in Blackpool.

Ethicist urges panel to reject anti-abortion bill

By Larry Chesser

WASHINGTON (BP)—Southern Baptist ethicist Paul Simmons has urged a Senate panel to reject an anti-abortion proposal that declares human life begins at conception.

Simmons, associate professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky., told the subcommittee on separation of powers that S. 158 introduced by Sen. Jesse Helms, R-N.C., is "extremely problematic" on both theological and religious liberty grounds.

Proponents of the measure, including subcommittee chairman John East, another North Carolina Republican, contend the legislation would allow states to pass laws outlawing abortion since it would protect fetuses as "persons" under the Fourteenth Amendment.

Simmons said the bill's declaration that human life begins at conception misses the issue. "The real concern is whether or not the fetus is to be regarded as a person, not whether it is a 'human life,'" Simmons said. "Most people agree that it is 'human' and 'alive.'"

"The terminology of 'human life' cannot be substituted for the vastly more complex question of 'person,'" Simmons said.

Saying his religious perspective on personhood is shaped by the Bible—"which for me, is authoritative in all matters of faith and practice"—Simmons said the "biblical portrait of person is that of a complex, many-sided creature who reflects God-like abilities."

While admitting the Bible doesn't give "careful explanations of when one becomes a person," Simmons stressed that the graphic images of personhood contained in the Bible stand against efforts such as S. 158 to define zygote as a person.

Because he sees the bill's definition of human person as contrary to his own biblical and theological understandings, Simmons told the panel he strongly objects "to his effort to impose one religious notion on those of us who do not subscribe to that belief."

Those who obtain riches by labor, care, and watching, know their value. Those who impart them to sustain and extend knowledge, virtue, and religion, know their use. Those who lose them by accident or fraud know their vanity. And those who experience the difficulties and dangers of preserving them know their perplexities.—C. Simmons.



Magnolia Street campaign

Facing a declining membership in a changing community, Magnolia Street Baptist Church, Laurel, chose to move its location. They began a satellite church in another area of the city and later decided to make a complete move from the original site to the new property. To undertake financing of the move, a "Together We Build" campaign was mounted. Members pledged \$150,000, an amount exceeding the basic goal of \$115,000. Clarence Cutrell implemented the campaign for the church. Pictured are Joel McKinley, campaign director, and David Sellers, pastor, both beside the architect's drawing of the new facility.



Missionary News

R. L. and Frances Buckley, missionaries to Bangladesh, have arrived in the States for furlough (address: Rt. 2, Box 103-C, Picayune, Miss. 39466). He is a native of Picayune, Miss. She was born in Gibson, Miss.

Danny and Libby Panter, missionaries to Togo, have completed furlough and returned to the field (address: BP 1353, Lome, Togo). He was born in Pascagoula. She is from Jackson.

Jerry and Joyce Spires, missionaries to Malawi, have completed furlough and returned to the field (address: P. O. Box 30214, Chichiri, Blantyre 3, Malawi). He was born in Gould, Ark. She is from Rankin County, Miss.

Charles and Mary Elizabeth Ray, missionary associates to Japan, have arrived in the States for furlough (address: c/o C. A. Ray Jr., P. O. Box 655, Pine Grove, La. 70453). He was born in Fort Worth, Texas. The former Mary Elizabeth Gilbert of Mississippi, she was born in Perry County.

W. Douglas and Betty Van Deventer, missionaries to Kenya, may be addressed at Box 82947, Mombasa, Kenya. Born in Corpus Christi, Texas, he also lived in Louisville and Jamestown, Ky., Lumberton, Texas, Clinton and Goodman, Miss., and Bluefield, Va., while growing up. The former Betty Howell, she was born in Atlanta, Ga.

Carl and Twila Lee, missionaries to Indonesia, have arrived in the States on furlough (address: Box 787, Lone Star, Tex. 75668). He was born in Texas. She is the former Twila Turner. Born in Texarkana, Ark., she grew up in Illinois, Texas and Mississippi.

Richard and Susan Goodgame, missionaries to Uganda, are the parents of Maxwell Thomas, born June 24, in Kampala, Uganda. They receive their mail at P. O. Box 49889, Nairobi, Kenya. He was born in Nashville, Tenn., but also lived in Jackson, Miss., and considers Clearwater, Fla., his hometown. The former Susan Boone, daughter of Southern Baptist missionaries, was born in Fort Worth, Texas, but also lived in Dallas, Austin and Pasadena, Texas, and in Tanzania and Uganda. They were appointed by the Foreign Mission Board in 1979.

Harry and Frances Raley, missionaries to Taiwan, have arrived

The Imasogies Nigerian leaders visit in Wiggins

Osad Imasogie, president of the Nigerian Baptist Theological Seminary in Ogbomoso, Nigeria, and his wife Yewande, visited recently with the Irving and Gwen Hitt family in Wiggins. The Hitts and Imasogies were friends during their years as students at Southern Seminary, Louisville, Ky.

Mrs. Imasogie is an English teacher at a high school in Ogbomoso. She is also the national prayer chairman of the Nigerian convention's Woman's Missionary Union.

After their visit to Wiggins, they flew to Puerto Rico where Imasogie, secretary of the Baptist World Alliance, was involved in a planning meeting for the organization.

Bird's death causes senator to skip breakfast speech

WASHINGTON (BP)—United States Senator Strom Thurmond of South Carolina missed his part on the program at a breakfast for Southern Baptist members of Congress because he was officiating at the funeral of a bird.

Thurmond, a 25-year veteran of the Senate and chairman of the powerful Judiciary Committee, apologized to fellow Southern Baptists attending the breakfast.

Thurmond said he was late for the breakfast and missed his assignment to lead the prayer of thanks because his children rescued a bird which had

fallen out of a tree. In spite of the children's efforts to splint the bird's broken wing and restore it to health, the bird died. Thurmond, in his role as a father, was chosen to officiate at the family backyard interment service.

Foy Valentine, director of the Southern Baptist Christian Life Commission which sponsored the breakfast meeting for Southern Baptist senators and congressmen, said Thurmond's devotion to his family responsibilities "was certainly in keeping with the Christian Life Commission's efforts in support of strengthening families."

Thursday, July 23, 1981

BAPTIST RECORD PAGE 5

Revival Dates

Sand Ridge Church (Scott): July 26-31; evangelist, Sammy McDonald, Terry; Ray Mackey, pastor.

Evansville Church, Coldwater: July 26-31; Austin Moore, pastor of Mt. Zion Church, Independence, evangelist; Joe McNeer, leading the singing; Ed Campbell, pastor.

Cato (Rankin): July 26-31; A. G. Gray, Pearl, evangelist; George Dukes, singer; Sunday services 10 a.m. Sunday School, 11 a.m. worship followed by lunch at the church with an afternoon service at 1:30; nightly services 7:30; Ricky Gray, pastor.

Collins Church: July 26-31; M. L. Faler, pastor, Waller Church, Bossier City, La., evangelist; Price Harris, Shreveport, La., full time music evangelist, leading music; Sunday at 11 a.m. and 7 p.m.; weekdays at 10:30 a.m. and 7:30 p.m.

Fellowship (Choctaw): July 26-31; Billy Baker, evangelist; Archie Chesser, music director; Roy R. Marshall, pastor; Sunday at 11 a.m. and 6:30 p.m.; during week at 10:30 a.m. and 7:30 p.m.

New Hope (Lawrence): July 26-31; Larry W. Fields, pastor of First, Natchitoches, La., evangelist; W. Donald Brown, minister of music and youth, First, Hazlehurst, in charge of music; Drew D. Blanton, pastor; Sunday morning services to be followed by lunch in the fellowship hall and an afternoon service; during the week at 7 a.m. and 7:30 p.m.

Mt. Zion (Leake): July 26-31; at 7:30 p.m.; Bill Fox, evangelist; Jessie Scott, Jr., pastor.

East Side, Pelahatchie: July 26-30; Stanley Barnett, First Church, Pearl, evangelist; Pat McLeilan, Temple Church, Forest, song director; Jennifer Bass, pianist; W. E. Bass, pastor; services during week at 7:30 p.m.; regular Sunday morning service with lunch at the church and then special music for the afternoon service presented by the Ladies' Ensemble of First Church, Byram.

Macedonia Church (Lee): July 26-31; Ronnie Burch, pastor Plantersville Church, Tupelo, evangelist; Dexter Griggs, music director; services at 7 p.m. Mon.-Fri.; Robert Armstrong, pastor.

Harlands Creek Church, Lexington: July 26-31; homecoming July 26 with dinner on the grounds; Sunday services at 11 a.m. and 7 p.m.; week night services at 7; J. D. Lundy, Pascagoula, evangelist; Donald Byrd, Tchula, song leader; John R. Sproles, pastor.

New Sardis (Smith): July 26-31; worship Sunday at 10:45 a.m., dinner at the church and afternoon service at 1:30; during the week at 7:30 p.m.; evangelist, Joel Evanson, pastor of Galliee (Rankin); Ray Ainsworth, Jackson, leading singing. John L. Jones, pastor.

Second Church, Calhoun City: July 26-31; Kenneth McMillen, pastor of Byhalia Church, Byhalia, evangelist; Hollis Ishee of Grenada, music evangelist; services on Sunday at 11 a.m. and 7 p.m.; weekday services at 11:30 a.m. and 7:30 p.m.; Edward Pendergrast, pastor.

Border Springs, Caledonia (Lown-des): July 26-31; Sunday at 11 a.m. and 7 p.m.; 7 p.m.; Don Hardin, pastor of Kofola Springs, evangelist; Michael Carroll, music director; Henry Floyd, pastor.

Pine Bluff (Clay): July 26-31; Sunday at 6:30 p.m.; during week at 7:45 p.m.; Paul Thibodeaux, pastor at Mantee, evangelist; Ray Kratz of Pine Bluff, song leader; Leslie Dodson, pastor.

Ridgecrest Church, Hattiesburg: July 19-24; John L. Jones of New Sardis Church, Smith County, evangelist; Ford Broome, music director; Maye Luquet, pianist; Odell Tebo, pastor; services at 10:30 a.m. and 7:30 p.m.; lunch was served at the church Sunday.

Fellowship, Bellefontaine (Webster): July 19-24; 11 a.m. and 7:15 p.m. on Sunday; 10:30 a.m. and 7:30 p.m. weekdays; Lamar Pickens, pastor, Crosby Church, Crosby, evangelist; Mrs. Bill Middleton; music director; Winston Ross, pastor.

Improve Church, Columbia: July 26-31; Bob Williams, pastor; services Sunday evening at 7 p.m.; Mon.-Fri. at 10 a.m. and 7:30 p.m.; L. Dale Huff, pastor, First Church, Montgomery, Ala., evangelist; Bob Allen, minister of music at Immanuel Church, Hattiesburg, and a senior at William Carey College who has been actively involved in the Carey College Choral and "Carpenter's Wood," leading the music.

County Line Church (Attala): July 26-31; Calvin Kelly of McCool Church, speaker; Robert Steven, in charge of music; H. C. Adams, pastor; Sunday morning at 11 a.m.; Sunday dinner at the church in the fellowship building; Sunday night service at 7 p.m.; services during week at 7:30 p.m. (County Line was organized in 1846.)

First Church, Belzoni: July 26-31; Sunday services at 8:30 a.m., 11 a.m. and 7 p.m.; week day services at 10:30 a.m. and 7:30 p.m.; Earl Kelly, evangelist; evangelistic singing led by Richard Lister, Jr.; Billy McKay, pastor.

Shuqualak Church: July 26-31; evangelist, James Pugh, Jr. pastor of Union Church, Clarke County; music under direction of Jerry Smith, minister of music of Calvary Church, Vicksburg; regular Sunday services; services each evening at 7:30; Wayne Sanders, pastor.

First Church, Stonewall: July 26-31; Howard Aultman, full-time evangelist from Columbia, preaching; Bill Wilkinson, First Church, Hendersonville, N. C., directing the music; Albert McMullen, pastor; Sunday at 11 a.m. and 7 p.m.; during week at 10 a.m. and 7 p.m.

Antioch Church, near Brandon: July 26-31; Calvin Phelps, Wiggins, La., evangelist; Joe McGraw, minister of music; Martin Williams, pastor; Sunday at 11 a.m. with dinner on the grounds; weekdays at 10:30 a.m. and 7:30 p.m.

Mt. Pisgah Church, Enid (Tallahatchie): July 26-31; Arzone Burns, pastor of Steele Church, Forest, evangelist; Ed Crawley, minister of music, Northview Church, Memphis, Tenn., music evangelist; J. C. Hall, pastor; services Sunday 11 a.m. and 7:30 p.m.; Mon.-Fri. at 7:30 p.m.

Beulah Church (Newton): July 26-31; Richard Pass, director of missions, Adams-Union association, evangelist; Harry Sartain, pastor, leading the music; Mrs. Nancy Chaney, accompanist; regular services Sunday; Mon.-Fri. at 10:30 a.m. and 7:30 p.m.

Oakhill Church, Poplarville: July 26-31; Sunday, July 26, homecoming; W. A. Fordham from First Church, Petal, evangelist; Tom Strebeck from Poplarville, directing music; lunch to be served at 12 noon July 26 followed by an afternoon service with some of the church's former pastors on program; John Graeter, pastor.

Trinity Church, Vicksburg: August 2-7; services Mon.-Fri. at 7:30 p.m.; Guy Henderson, newly elected director of the Evangelism department, Mississippi Baptist Convention Board, evangelist; Danny Wells, minister of education, youth and music of Trinity Church, singing; Howard D. Smith, pastor.

Devotional Keep your mind fixed on things above

By Kenneth Walters
Pastor, Fellowship, Meridian
Col. 3:1-2 and 1 Tim. 4:7b-8

In recent years, Americans have been constantly reminded of the need to be "physically fit." In almost every community, various types of exercise programs are used. Business men take time to play golf for the exercise; others will jog for several miles a day; others are seen taking their daily walk. I do not want to minimize the value of exercise, for we all can profit from being healthy.

Paul wrote to Timothy, "For bodily exercise profiteth little." The reason for this is that it only affects the person's body. Therefore, it is temporal and not eternal.

Whereas bodily exercise is temporal, "godly exercise is eternal," or as the King James Version translates it, "profitable unto all things, having promise of the life that now is and of that which is to come" (1 Tim. 4:8).

How does a person "exercise unto godliness"? Paul's suggestion to the Christians of Colosse is to "set your affection on things above, not on things on the earth." As we set our affection on things above, we will become involved in "exercise unto godliness."

The first step of "godly exercise" is to accept Christ as Saviour and Lord in all things. Affection cannot be on things above without our knowing Christ.

The second step of "godly exercise" is to be a student of the Word of God. The only way to learn more about God is to learn through his Word.

A further step in "godly exercise" is to be committed to his church. The church is the physical instrument of God upon the earth.

As a person may use a variety of physical exercises, there are many other types of "godly exercise." One that must be included is, a witnessing saint of God. Just remember, "Godliness is profitable unto all things."



Clarksdale youths: Indo-Chinese VBS

Young people from Clarksdale traveled to Memphis June 24 to undertake a mission project among the Indo-Chinese of Shelby Baptist Association, working with Jim Kellum, minister to the Indo-Chinese, and Kathy Davis and Cheryl Lewis, summer missionaries in Memphis. The Clarksdale youths assisted in Vacation Bible School in a backyard in a H'mong neighborhood for two afternoons, using games, singing, skits, stories, and puppet shows. The second day they gave the children paper sack puppets filled with goodies. In two other neighborhoods they did puppet shows and visited with children. Pam Randle of Clarksdale said, "This was not a planned program so when we arrived at the neighborhood, we just went around and gathered a crowd! The Lord blessed our lives in a tremendous way through this ministry." The trip ended with a tour of Eureka Springs, Ark. where the group saw the Passion Play.



First, Summit, dedicates center

First Church, Summit dedicated its new John I. Hurst Christian Life Center June 21. The building includes a gymnasium, game room, kitchen and office space on the first floor. Youth educational space, an efficiency apartment, craft room, and weight room occupy the second floor. The center will be open about 30 hours per week. Scheduled are activities for children, youth, young adults, and senior adults. Assisting Linda Smith, minister of activities, will be 100 volunteers who will each work in the Center once a month. The church is honoring two deceased members, John I. Hurst and E. Gordon Covington, in naming the Center and youth department. Left to right: Thad Pritchard, minister of music/youth; Linda A. Smith; and Dennis Johnsey, pastor.

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Names In The News...



RUSSELL REID, member of Oakhurst Church, Clarksdale, who received the Master of Divinity degree from New Orleans Seminary, is available for supply preaching. Former churches he has served include W. Friendship Church, Sumner, and Liberty Church, Noxapater. He and his wife and daughter live at 181 Cherry St., Clarksdale; MS 38614 (phone 627-4946.)



R. J. BULLOCK, seated with his wife, Mrs. Dixie Bullock, was honored on Father's Day by Greens Creek Church, Petal, as "Father of the Year." He was presented with a certificate and a plaque. Shown with him are his children, left to right: Roy Bullock, Ricky Bullock, Mrs. Pat Rogers, and Mrs. Janet Hamm. Jimmy Martin is Greens Creek pastor.



UNION CHURCH, KEMPER COUNTY, near DeKalb, has licensed KEITH C. JOYNER to the gospel ministry. Joyner, pictured with his wife Pauline, is the first person to be licensed by this church to the gospel ministry. Allen Singletary, pastor, presented the license. Joyner is available for supply preaching.



WAYNE POLK (right) received his certificate of ordination from Robert Hill, pastor of Calvary Church, Cleveland. Calvary ordained Polk to the gospel ministry. He is serving as interim director of music and youth at First Church, Picayune and is a student at New Orleans Seminary. Mrs. Polk is the former Cheryl Allen of Greenville.

Steve Conerly of Roanoke Rapids, NC, and student at Southeastern Seminary, Wake Forest, NC, has accepted the pastorate of Darlington Church, Darlington, SC. A native of Mississippi, he is the son of the late Frank Conerly and Mrs. Lucille Conerly of Osyka. He was ordained to the ministry by his home church, Mt. Zion, Osyka, and held two pastorates in Mississippi before going to North Carolina. He is a graduate of Campbell College.



IMMANUEL CHURCH, NATCHEZ, held a note burning celebration June 14. After 23 years of indebtedness, the church is now debt free. Those participating in the ceremony were, left to right: former pastor, Ray Walters; four charter members, Alma Carlock, George Mayers, Pearl Mayers, Annie Murray, and present pastor, Edsol Wells. Not shown in the picture, but who also participated in this celebration, is former pastor, Allen C. Johnson.



FAIR RIVER CHURCH, LINCOLN COUNTY, recently paid off the indebtedness on its new multi-purpose building. The pastor, Mike Ramage, was assisted in the note burning, pictured, by Danny Watkins, former pastor, now of Parkway Church, Jackson. The building, about a year old, includes gymnasium, kitchen and dining area; five classrooms and a playground. The church is now planning for a new pastorage. Left to right are Robert Fugler, Shirley Magee, Richard Douglas, Charles Fugler, and Mike Ramage. Building Committee, Mary Thornhill, Conaway Carlisle, Pastor Ramage, Danny Watkins, F. D. Moore, Willie Reeves, and Earl Lofton.

Sunrise Baptist Church enrolled 96 students in its June 22-26 Vacation Bible School.

Homecomings

North Greenwood Church at Greenwood held homecoming day on Sunday, July 19. Guest speakers were Charles and Elizabeth Ray, missionaries to Japan, who are in the States on furlough. Ray is a former pastor at North Greenwood. Walter Yeldell is the current pastor.

Bethel Church, Tate County, has announced that August 2 will be homecoming day, and that a noon meal will be served at the church. The date will also mark the beginning of Bethel's summer revival. James Fonder, pastor of Taylor Church, Lafayette County, will be the evangelist for the 7:30 p.m. services. Tommy Bailey will direct the music.

Eastport Church, Tishomingo County, near Iuka, will observe homecoming Sunday, Aug. 9, according to Joe Weaver, pastor. Morning services will include Sunday School at 10 and a worship service at 11 that begins a revival with Adron Horne of Bissell Church, Tupelo, as evangelist. Dinner will be served on the grounds. The 1 p.m. service will feature The Kings' Crusaders from Camden, Tenn. Church Training will begin at 6 and evening service at 7. The revival will continue Mon.-Fri., Aug. 10-14, at 7:30 p.m.

Homecoming with dinner on the grounds will be observed at West Jackson Church, Jackson, on July 26. Dinner will be served in the activities center immediately after the morning worship hour. Don Wright, former pastor, will be guest speaker at 11 a.m.

South Corinth Church, Alcorn County, has called Terry Ledbetter as minister of music and youth. Ledbetter is a native of Amory, where he was a member of the First Baptist Church. He is a student at Blue Mountain College. Ledbetter had been serving as interim minister of music and youth at Friendship Church, Monroe County before accepting the position at Corinth. He will assume his new work July 26. E. N. Knox is pastor at South Corinth.

Tim Drane is the new minister of music and youth at the Pleasant Grove Church, Wayne County. He is the son of James Drane, director of missions, Choctaw and Webster associations, and Mrs. Drane. Both he and his wife Beverly are graduates of Clarke College. She was graduated from William Carey in May, 1981, with a music education degree and he is to graduate from Carey in December, 1981, with a degree in church music.

Paul Guinn has been called as pastor of Yockanookany Church, Attala County. He and his family have moved on the field and he preached his first sermon there as pastor on June 28.

Bill Stout has become pastor of Line Creek Church, Morton. The church welcomed him and his family with dinner in the fellowship hall on his first Sunday there, and gave them a pounding afterward. Stout is married to the former Donna Wainwright; they have one daughter, Jessica, 3. He moved to Line Creek from Lake Harbor Church, Rankin County.

Mrs. Robbie Taylor will become education secretary at First Church, Crystal Springs, beginning July 27.

McHenry Church has called Larry Wayne Scarbrough as pastor. He is a student at New Orleans Seminary.

Michael Memorial Church, Gulf Coast, has called Ellis Jones as pastor. Olivet Church, Gulf Coast, has called Mike Snowden as minister of music.

The Spanish-speaking mission of First Church, Biloxi, recently welcomed Miguel Gonzales as pastor. Gonzales moved from the First Spanish Baptist Church, Lorain, Ohio.

Roy Sylvester, Attala native, has returned from Texas to Miss. to become pastor of First Church, Pickens. After graduation from Southwestern Seminary, Fort Worth, and a pastorate at Little River Church, Cameron, Texas, Sylvester was associated with the Wayne Copelin Evangelistic Association in Texas for several years. He began his work at Pickens in June.

Son of Mr. and Mrs. Leroy Sylvester of Kosciusko, he is a graduate of Dallas Baptist College. Other church staff positions he has held include the pastorate of Ebenezer Church, Holmes Association, and minister of evangelism, North Greenwood Church. He is married to the former Judy Parish of McCoof and they have one daughter, Cathy.

Truman D. Scarborough resigned the pastorate of Crowder Church Sunday, July 21, to assume the pastorate of East Philadelphia Church, Philadelphia, Miss. He and his family moved on the field July 16, after having served the Crowder Church since Oct. 4, 1973.

John Wilson is new pastor of Waveland Church. The Lyman native is a graduate of Clarke College and Hannibal-LaGrange College, and is a student at New Orleans Seminary. He comes to Mississippi from the pastorate of Nelsonville Baptist Church, Ewing, Mo. He is married to the former Angela Myers of Moss Point. They have one daughter.

Larry Wayne Scarborough is the new pastor of McHenry Church in Stone County. The Columbus, Ga., native is a graduate of Baptist Bible Institute, Graceville, Fla., and is a student at New Orleans Seminary.

He comes to Mississippi from the pastorate of Bellwood Baptist Church, Bellwood, Ala. He and his wife Rhonda have one son.

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Greg Thomas will become pastor of Peoples Church, Tippah County, on July 26. Thomas, a senior at Blue Mountain College, has resigned his position as associate pastor of Wheeler Grove Church, Alcorn County. He is a native of Fulton.

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Bible Book Series

The new covenant and its priesthood

By Lewis Sewell
Pastor, 1st, Oxford
Hebrews 7:1-13:13

The writer of Hebrews discussed the superior priesthood of Christ (See the lesson for July 19, 1981). Now he turns his attention to the New Covenant and its priesthood. The New Covenant provides a valid sacrifice for continual forgiveness of sin and inward strength for a deeper relationship to God. The purpose of this lesson is to describe the provisions in the New Covenant for sin's forgiveness and for a deeper relationship to God.

I. Christ's priesthood compared to Melchisedec (7:1-28)

The characteristics of Melchisedec and his superiority over Abraham are presented in verses 1-3. Even though his name appears only twice (Gen. 14:18-20 and Ps. 110:4) in the Old Testament, the Jews attached high honor to "this Melchisedec." He was "king of Salem" and "priest of the most high God" or God the supreme, not the highest of the gods.

The writer presents a fourfold superiority of the Melchisedec priesthood. First, Abraham gave him tithes, thus acknowledging his priestly office. Second, Melchisedec blessed him, and the less is blessed by the greater because as a priest of God he was divinely commissioned to communicate such blessings. Third, under the law the Aaronic priesthood was temporary; but before the law was instituted Melchisedec's priesthood was perpetual. Fourth, in Abraham, Levi, who received tithes from the sons of Abraham, paid tithes to Melchisedec.

Jesus is in the order of Melchisedec. The priesthood of Christ never ends. The Aaronic priests were many and they died. Because Christ's priesthood never ends, He is able to say "to the uttermost" (v. 25). "Uttermost" means completely or absolutely. The verbs in this verse express a continuous action. Jesus keeps on saving those that keep on coming to God by Him.

Our great High Priest through his perfect sacrifice saves from the penalty of sin by the bestowal of forgiveness, and through the permanency of his life saves from the power of sin by the communication of grace and strength to those who have faith in him and keep coming to God by Him.

Jesus as High Priest (v. 28) is

"holy," for in all his actions for man on earth he displayed that moral character which honored God's holiness. He is "harmless," for in all his actions towards man, he showed before a life perfectly innocent, free from all craft and malice. He is "undefiled," for in his official position as High Priest, He was not stained by any kind of impurity and had no defilement in himself. Thus, in his life, character and office he is "separate from sinners."

The Son of God became man to proclaim the new covenant. As High Priest of this covenant "he offered us himself" to establish it. There is no necessity for our Lord to offer sacrifices daily for the sins of the people as did the Levitical priest.

II. Christ, a priest in the true tabernacle (8:1-5)

The writer has shown that Christ has the true qualifications of priesthood and that his priesthood is superior to the Levitical because he, himself, is superior to the Levitical priest. The writer now discusses the ministry of the great High Priest and the place in which this ministry is performed. He suggests Christ's ministry is superior, because he ministers in a superior place.

In verse 1 the phrase "this is the sum" can mean either a summary or the chief point in a discussion. Apparently in this context it refers to the chief point.

The writer states that Christ consummated his great sacrificial work on the cross by taking the seat "on the right hand of the throne of the Majesty in the heavens." The inclusion of both "throne" and "Majesty" indicates that the kingly power and dominion of the great High Priest of the Christian Church has crowned the office of priesthood with supreme excellence and dignity.

As the Aaronic priesthood gives place to the priesthood after the order of Melchisedec, so the old covenant gives place to the new, the earthly sanctuary gives place to the heavenly, and sacrifices which were but temporary tokens give place to one that is effective and of eternal validity. The Great High Priest we have as Christ (Christ) is enthroned at the right hand of God and discharges his ministry

try in no earthly sanctuary but in the heavenly dwelling place of God or "true tabernacle."

In verse 5 the reference to "example and shadow of heavenly things" with reference to the earthly tabernacle where Levitical priests performed their ministry does not mean the earthly tabernacle was false, but incomplete and represented imperfectly its heavenly counterpart. It was just a shadow of the real thing.

III. The New Covenant's inward effect (8:6-13)

The superiority of Christ's ministry has been shown by the "reality" of the place in which he ministers and by the removal of earthly limitations. The new covenant is better because it has been established through the mediator Christ Jesus. Already the writer demonstrated Christ's superiority over Moses (3:1-6). The Mosaic covenant was a covenant of law, but the new is a covenant of promise and the Son of God is the surety that the promises will be fulfilled.

The weakness of the Israelites and imperfection of the old covenant are the reasons given for the inauguration of the better covenant which is established upon better promises. By the promise of forgiveness of sins, man's deepest spiritual need is met (v. 12). By the promise of an inward power, man's weakness is overcome (v. 10). By the promise of possession, security is assured (v. 10). By the promise of a fuller and deeper revelation, direct fellowship with God is guaranteed (v. 11).

The implanting of God's law in the heart is better than committing it to memory. This new covenant is established. God said, "I will put my laws into their mind"; "all shall know me"; "their sins will I remember no more."

Colorado Springs, Colo. (EP)—It marks a first: More than 100 delegates from 37 Christian organizations and churches have banded together to form an association of ministries to international students. This is the outcome of the first national Consultation on Christian Ministry to Internationalals, May 21-25, at Star Ranch in Colorado Springs, Colo., headquarters for International Students Inc. Southern Baptists were represented.



Mr. and Mrs. Bennett Blanton, right, present a \$1,000 check to James Travis, professor at Blue Mountain College, for the scholarship that is named for Travis.

Conehatta celebrates 140th

Conehatta Church celebrated a day of recollecting the past and planning for the future, in observance of the church's 140th birthday, July 5. Also members dedicated a new fellowship hall and annex.

Women dressed in old-fashioned dresses and bonnets. Men wore overalls or jeans. Mrs. Bettye Seal, church clerk, presented the history of the church, and included excerpts of business conferences held in the middle 1800's.

Some people traveled to church by horse-drawn buggy. Gary and Linda Morrow and their two sons were leaving for Sunday School in their buggy, but were drenched by a downpour and had to return home to change clothes and vehicles.

The church, originally known as Pleasant Hill, is in Newton County. It was organized July 5, 1841. In 1856 the site was moved to what is known as the Pleasant Hill Cemetery area. When in 1906 a new building was needed, the site was moved to a more central location at Conehatta. The sanctuary at Pleasant Hill was moved. It is now used for outdoor activities and an occasional dinner on the ground. The lumber from the first church building was used in this tabernacle. The corner posts were hand hewed.

L. P. Murrell, one of the former pastors, served at Conehatta 44 years. Another of the former pastors was N. L. Clarke, founder of Clarke College. The first pastorium, built in 1975, was destroyed by fire in 1977. In 1978 the present pastorium was dedicated. The church now has around 190 members.

For the July 5 dedication of the new

two-story addition, Kendall Morrow led the prayer of dedication. The building was constructed by Hugh Mitchell and Robert Horton. Roy Seal, church treasurer, presented plans for remodeling the sanctuary and adding a steeple, vestibule, and new new outdoor sign.

A covered dish dinner was served at the church.



Mrs. Bettye Seal, church clerk, presented the history of the Conehatta Church. Kenneth Leach is pastor.

Blantons give \$1,000 to BMC scholarship

The James L. Travis Scholarship fund at Blue Mountain College has been named the recipient of a \$1,000 gift by Mr. and Mrs. Bennett Blanton of Houston, Miss.

The Travis Scholarship program was named in honor of James Travis, Professor of Biblical Studies at Blue Mountain College, upon the celebration of his 20th year which coincided with his selection as Outstanding Faculty Member of the Year. The scholarships are awarded to young people entering Christian vocations.

Blanton stated, "The decision to give to this particular scholarship program was based on our sincere admiration for Dr. James Travis and his work both in the church and in the training of young people for Christian service."

He added, "We have observed the high Christian ideals of teachers and students at Blue Mountain College over the years and wanted to share in the education and training of these young people learning under Dr. Travis' leadership. We give this in memory of our parents, Mr. and Mrs. D. M. Blanton, and Mrs. Dorothy Castles."

Bennett Blanton is the Title I Federal Coordinator for Pontotoc schools, and prior to his present position served as superintendent of schools in Houston. Mrs. Blanton is the business instructor at Houston Vocational-Technical Center.

Steve Glaze to teach at Judson

Steve Glaze, Clinton, a graduate of Mississippi College who has studied in Argentina, will join the faculty at Judson College, Marion, Ala., this September.

The new instructor in art lived in the Argentine for 18 years and was a student in Schools of America there while his parents, Jack and Jean Glaze, were missionaries in Buenos Aires. His father is now professor and chairman of the Division of Religion at Mississippi College.

Glaze goes to the Alabama Baptist college for women with bachelor's and master's degrees from Mississippi College and with a background of private study with painter Miciu-Nicolaevici and sculptor Roberto Delgado, both of Buenos Aires.

Recently he has been teaching privately and with Mississippi College part time noncredit evening community service courses.

Life and Work Lesson

When we have sinned

By Joel E. Haire, pastor
First Church, Crystal Springs
Psalm 84

When I was growing up I had an uncle who enjoyed playing jokes on my twin sister and me. Of course we delighted in his fun and tried to respond with our own childish jokes. On many occasions he walked downtown and upon his return brought a surprise sack of delicious candy. My sister and I could hardly wait for his surprise and sometimes walked toward town to meet him as he returned. One day I reached out for his surprise and was handed a small brown sack. I could almost taste that delicious candy as I opened it. Imagine my disappointment when I discovered that the sack was filled with rocks. My disappointment was quickly replaced with joy when another sack was produced which indeed contained my favorite candy.

Sin is much like that bag of rocks. We reach for it with anticipation only to be disappointed. Sin which promises so much fulfillment leaves us with a sense of nothingness. What a disappointing life this provides for the person who adds one sin to another, never seeking the forgiveness of God.

David had a sin problem that was more than he could bear. His sins against Bathsheba and Uriah were devastating. He was well on the way toward destroying himself and those around him. It is difficult to imagine all of the tragic things David could have faced if he had not confessed his sins and experienced God's forgiveness. When sin has its way there are far reaching consequences. Both a king and a kingdom were at stake here.

Could God forgive David's terrible sin? Could God forgive David the big sinner? The answer to both questions is yes! God could and did forgive in such a great way that David's own testimony magnified the blessings of God in a time of forgiveness. He told us about God's greatness in dealing with our sin.

I. God's response to us as sinners (32:1-4)

The greatness of God's forgiveness appears uppermost in David's mind in the beginning verses of Psalm 32. Such greatness is seen clearly as we note the contrast between God's response and man's response to the sin problem.

David recalled the peace that came

to his own heart when he experienced God's forgiveness. As David thought about his experience he praised God for the overwhelming sense of relief and refreshing that came with this forgiveness. When he tried to express his feelings the words that came forth were "forgiven," and "covered" and "imputeth no iniquity." These words well describe how God reacts to the confession of sin.

When Jesus died on the cross God showed us how much He wants to forgive our sins. Forgiveness is in keeping with God's character.

When sin invades our lives we usually want to do something about it. However, we tend to do the wrong things. Our first inclination may be to hide our sin, ignore it or blame it on someone else.

The psalmist wanted to hide his sin. He tried to keep silence. Unconfessed sin brought about a spiritual drought in his life. God was willing to forgive but David was reluctant to ask. When reluctance was overcome there was a great outpouring of confession. David confessed and God forgave.

David gained firsthand insight into the contrast between an unforgiven life and a forgiven life. On the unforgiven side he found spiritual and physical misery. He gave way to groaning. His strength was dried up. On the forgiven side he found God's willingness. He experienced the lifting of his burdens. He discovered blessings from God that were far beyond his expectation.

Here was a man who realized he should have never left God's care and blessings. He wanted others to know that God had rightly instructed and guided him back to his realization.

II. God's right to guide us (32:7-9)

Troubled waters were on the outside, but the poet found God to be his hiding place. He turned to God in prayer and acknowledged God's protection. He remembered how God had instructed him in the way he should go.

Like the psalmist we tend to be hardheaded about what God wants to do in our lives. There had been a time when God advised him not to be as a horse or mule who required the force of a bit and bridle.

We are to let God lead us. Our submission to God can help us avoid many of the heartaches David faced because of his rebellion and sin. After his sin he realized the great value of God's in-

struction and guidance. How much better it would have been if David had been submissive from the beginning.

III. God's result when we are made upright in heart (32:10-11)

When we walk in the shadows of sin we can expect many sorrows. The way of wickedness is the way of sorrow. When we walk in God's will He can turn our sorrow into joy.

Our response to God's forgiveness can be a tremendous witness for Him. It is possible to neglect this witness by simply failing to rejoice. A Christian who does not evidence God's forgiveness in his daily life will have a limited witness to the world about Him.

As Christians we can rejoice over our material blessings, our opportunities to give, and our privileges of worship and fellowship with other Christians. We would have difficulty in counting all of our reasons for rejoicing. At the heart of every reason for rejoicing is the forgiveness of God.

Woodville choir to sing in Arkansas

The youth choir of Woodville Church will go on tour July 26-August 1, singing the musical "Imagination."

The choir will sing at Northside Church, Clinton, on July 26; East Side Church, Mountain Home, Arkansas, on July 29; Immanuel Church, Greenwood, on July 30; and the Baptist Mission Center, Jackson, on July 31. They will also see the Passion Play in Eureka Springs, Ark. and spend a day at Dogpatch USA.

"Imagination" is a contemporary collection of songs arranged by David T. Clydesdale. The songs are woven together by a narration written by Woodville's minister of youth, Bob Rogers, based on Luke retelling his Acts of the Apostles.

Choir members include: David Carter, Jimmy Carter, Michelle Henderson, Roxan Jones, Marie Logan, August Martens, Suzanne Martens, Joy Patrick, Robin Sharp, Travis Sharp, Sophia Smith, Cliff Wheeler and Dick Whitaker.

Chaperones are: Mr. and Mrs. J. D. Carter, Bob and Mary Rogers, and Mrs. Ann Wheeler, director of the choir.

Ben Carlisle is pastor of the Woodville Church.

Uniform Lesson

The providential prescription

By Jim Keith, pastor
First, Gulfport

Deuteronomy 12:14-29

The prescription was written for the arthritic patient: "Take one pill and skip an hour." After a week of faithfully following doctor's orders the patient painfully protested the prescription plan, "Doc, that pill I'm taking helps a lot, but that hour of skipping is killing my knees!"

Webster explains a prescription to be "... a doctor's written direction for the preparation and use of medicine." The success of such is dependent upon who prescribes it, what is prescribed, and when, how much, and how often it is to be taken. The patient does not write the prescription, the physician does. If the patient truly desires proper results and proper health he must dutifully do what the prescription demands.

Worship is obviously necessary for man (Mark 2:27) or God would not have prescribed it (Luke 4:8). But worship is not to be "haphazard action" (John 4:24) any more than medicine-taking is to be determined by personal preference. For such reason God gives the Providential prescription found in Deuteronomy 12:14-29 as a "... written direction for the preparation and use..." of worship.

I. Where: The place of worship (12:5,7,11,13-14,18,26)

The refrain "the place the Lord your God will choose..." (vss. 5,11,14,18,26) is magnified by its contrast to the places chosen by pagan people for worship (12:2). When man worships he must go (1) to the place God chooses and (2) to the place where His Presence ("name") is obviously at work ("lives") (vs. 5).

This establishes an important worship principle that must be accepted by man: God's authority determines where man's path must meet his, but man's arrogance should never tell God where heaven and earth must intersect (vss. 13-14). The primary point illustrating this principle is found in the residence of God in the temple of Jerusalem. Even though Solomon prayed that God would reside in the temple he had built (II Chronicles 6:18-21; 40-42), it was God's choosing that determined the place of His Presence (II Chronicles 7:1-2; 12:16). Solomon built the building (II Chronicles 6:38), but God chose to live there (II

Chronicles 7:16).

Now, if that applied to the temple, what does it say to the well-exercised excuse, "I can worship God on the creekbank as well as I can in the church"? Common sense says that one does not go to the creek to worship any more than one goes to the church to fish. The reason one goes determines the results one gets.

Jesus identified the place God chooses when he taught that the interaction of (1) agreeing people, with (2) proper motive in (3) the presence of Christ determines where worship takes place (Matthew 18:19-20). Hebrews 10:19-25 provides an adequate commentary on this truth.

II. How: The pattern of worship (12:6,8,11,12,15-32; 14:22-29)

In this passage God is quite concerned about his followers distinguishing themselves from practitioners of other religious systems (12:31). For that reason he discourages even any inquiry into their part about contemporary pagan practices (12:30) while simultaneously insisting that they faithfully follow the pattern he alone dictated (12:28).

Of course this Old Testament text includes those worship elements applicable exclusively to the Jesus of that day (e.g. 12:15-25; 14:1-21), but there are certain truths taught which are inherent to any proper worship of God.

1. A submissive will (12:8,28)—Worship should seldom include a conflict of wills (e.g. Matthew 5:23-24; 6:12, 14-15). In its prescribed sense it should carry and convey the commitment "thy will be done" (Matthew 6:10; 7:21-23; John 9:31).

2. A giving spirit (12:6,11; 14:22-29)—"Worship" is derived from the Anglo-Saxon term "worth-ship" implying the acknowledgement of the worth of God. As salvation is God's gift of self, son, and savior to man (John 3:16; Romans 5:8), worship is man's gift of self, substance, and service to God (vss. 6,11). The giving spirit also applies toward the instructed care of worship leaders (12:19).

3. A rejoicing heart (12:12,18)—Action without proper attitude is always unacceptable to God (I Corinthians 13:1-3). To worship in spirit (John 4:24) would certainly include the gift of an acceptable spirit (vs. 12, Philippians 4:4-7).

III. Who: The person of worship

(12:7,18,13:1-18)

"In the presence of your God..." (12:7,18) serves as a necessary reminder that God alone is the one man must worship (13:4). Obviously man is capable of worshipping something or someone besides God (12:29-31). Visible substitutes, whether an idol or an individual, are often more accessible forms to which one can give allegiance and adoration. For this reason God is explicit in warning against such and identifies several recognizable "wolves in sheep's clothing" (Matthew 7:15-20): (1) misleading prophets (13:1-3); (2) misdirected relatives (2:16-17); Related considerations - Matthew 12:46-50; 10:32-39; and (3), the immoral majority (13:12-18). This is a needed notice to all—it is God exclusively whom we worship and not those who seek to represent him.

Conclusion: Medicine can be used but it cannot be abused; it is the patient who suffers the consequences of improper use. In like fashion, proper use of worship (13:18) promises the practitioner proper results (12:28; e.g. Acts 2:42-47; 4:32-35). To disregard the prescription is to abuse the one for whom it is given. We would do well to read and follow this prescription from the Great Physician.

Main Street kicks off Kid Stuff

Kid Stuff at Main Street Church, Hattiesburg, for first through sixth graders, kicked off June 26 with 26 children. Each week the group is doing something new and different, according to Rosa Inserra and Jane Reynolds, who are the co-ordinators under supervision of the minister of education, David Hulsey.

Kids present for the kick-off were Len Hilburn, Todd McGowan, Angela Inserra, Leroy Schwing, Kelly Arcarese, Heidi Smith, Lisa Ezell, Jason Polk, Miles McClellan, Michael Carney, Kyle Gordy, Jan Van Slyke, Chellye Littrel, Michael Moore, Jesse Jones, Leslie Mauldin, Schante Davis, Meredith Reynolds, Lee Ann Van Slyke, Robin Touchstone, Shannon Saxton, Carmine Inserra, Mark Mann, Heath Saxton, Brian Huber, and Bobby Huber.